Price 2 Cents.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 41. CHICAGO, ILLINOIS, OCT. 24, E. M. 301. [C. E. 1901.] WHOLE No. 888

WATCHMAN, WHAT OF THE NIGHT?

Watchman, what of the night?
  Storm and thunder and rain,
  Lights that waver and wane,
Leaving the watch-fires unlit,
  And the flash of the lamps now and then
From a palace where spoilers sit,
  Trampling the children of men.

Mourners, what of the night?
  All night through without sleep
  We weep, and we weep, and we weep.
Who shall give us our sons?
  Beaks of raven and kite,
Mouths of wolves and of hound,
Give us them back, whom the guns
  Shot for you dead on the ground.

Captives, what of the night?
  It rains outside overhead,
  Always a rain that is red,
And our faces are soiled with the rain;
Here in the season's despite,
  Day-time and night-time are one,
Till the curse of the chain
  Break, and their toils be undone.

Liberty, what of the night?
  I feel not the red rain's fall,
  Hear not the tempest at all,
Nor thunder in heaven any more.
All the distance is white
  With the soundless feet of the sun,
Night with the woes that it wore,
  Night is over and done.

—*Algernon Charles Swinburne.*

The Goal of Anarchism.

BY BENJ. R. TUCKER.

The following paragraphs are taken from "State Socialism and Anarchism," published in pamphlet form by Benj. R. Tucker. "In the summer of 1886, shortly after the bomb-throwing at Chicago, the author of this essay received an invitation from the editor of the "North American Review" to furnish him a paper on Anarchism. In response this essay was sent him. A few days latert the author received a letter announcing the acceptance of his paper, the editor volunteering the declaration that it was the ablest article that he had received during his editorship of the "Review." The next number of the "Review" bore the announcement, on the second page of its cover, that the article would appear at an early date. Month after month went by, and the article did not appear. Repeated letters of inquiry failed to bring any explanation. Finally, after nearly a year had elapsed, the author wrote to the editor that he had prepared the article, not to be pigeonholed, but to be printed, and that he wished the matter to be acted upon immediately. In reply he received his manuscript and a check for seventy-five dollars. Thereupon he made a few slight changes in the article and delivered it on several occasions as a lecture, after which it was printed in "Liberty" of March 10, 1888.

When Warren and Proudhon, in prosecuting their search for justice to labor, came face to face with the obstacle of class monopolies, they saw that these monopolies rested upon Authority, and concluded that the thing to be done was, not to strengthen this Authority and thus make monopoly universal, but to utterly uproot Authority and give full sway to the opposite principle, Liberty, by making competition, the antithesis of monopoly, universal. They saw in competition the great leveller of prices to the labor cost of production. In this they agreed with the political economists. The query then naturally presented itself why all prices do not fall to labor cost; where there is any room for incomes acquired otherwise than by labor; in a word, why the usurer, the receiver of interest, rent, and profit, exists. The answer was found in the present one-sidedness of competition. It was discovered that capital had so manipulated legislation that unlimited competition is allowed in supplying productive labor, thus keeping wages down to the starvation point, or as near it as practicable; that a great deal of competition is allowed in supplying distributive labor, or the labor of the mercantile classes, thus keeping, not the prices of goods, but the merchant's actual profits on them, down to a point somewhat approximating equitable wages for the merchant's work; but that almost no competition at all is allowed in supplying capital, upon the aid of which both productive and distributive labor are dependent for their power of achievement, thus keeping the rate of interest on money and of house-rent and ground-rent at as high a point as the necessities of the people will bear.

CAPITAL AND PRODUCT IDENTICAL.

On discovering this, Warren and Proudhon charged the political economists with being afraid of their own doctrine. The Manchester men were accused of being inconsistent. They believed in liberty to compete with the laborer in order to reduce his wages, but not in liberty to compete with the capitalist in order to reduce his usury. Laissez faire was very good sauce for the goose, labor, but very poor sauce for the gander, capital. But how to correct this inconsistency, how to serve this gander with this sauce, how to put capital at the service of business men and laborers at cost, or free of usury,—that was the problem.

Marx, as we have seen, solved it by declaring capital to be a different thing from product, and maintaining that it belonged to society and should be seized by society and

employed for the benefit of all alike. Proudhon scoffed at this distinction between capital and product. He maintained that capital and product are not different kinds of wealth, but simply alternate conditions or functions of the same wealth; that all wealth undergoes an incessant transformation from capital into product and from product back into capital, the process repeating itself interminably; that capital and product are purely social terms; that what is product to one man immediately becomes capital to another, and vice versa; that, if there were but one person in the world, all wealth would be to him at once capital and product; that the fruit of A's toil is his product, which, when sold to B, becomes B's capital (unless B is an unproductive consumer, in which case it is merely wasted wealth, outside the view of social economy), that a steam-engine is just as much product as a coat, and that a coat is just as much capital as a steam-engine; and that the same laws of equity govern the possession of the one that govern the possession of the other.

For these and other reasons Proudhon and Warren found themselves unable to sanction any such plan as the seizure of capital by society. But, though opposed to socializing the ownership of capital, they aimed nevertheless to socialize its effects by making its use beneficial to all instead of a means of impoverishing the many to enrich the few. And when the light burst in upon them, they saw that this could be done by subjecting capital to the natural law of competition, thus bringing the price of its use down to cost, —that is, to nothing beyond the expenses incidental to handling and transferring it. So they raised the banner of Absolute Free Trade; free trade at home, as well as with foreign countries; the logical carrying out of the Manchester doctrine; laissez faire the universal rule. Under this banner they began their fight upon monopolies, whether the all-inclusive monopoly of the State Socialists, or the various class monopolies that now prevail.

Of the latter they distinguished four of principal importance: the money monopoly, the land monopoly, the tariff monopoly, and the patent monopoly.

FREE BANKING VERSUS STATE PROTECTED MONEY MONOPOLY.

First in the importance of its evil influence they considered the money monopoly, which consists of the privilege given by the government to certain individuals, or to individuals holding certain kinds of property, of issuing the circulating medium, a privilege which is now enforced in this country by a national tax of ten per cent. upon all other persons who attempt to furnish a circulating medium, and by State laws making it a criminal offence to issue notes as currency. It is claimed that the holders of this privilege control the rate of interest, the rate of rent of houses and buildings, and the prices of goods,—the first directly, and the second and third indirectly. For, say Proudhon and Warren, if the business of banking were made free to all, more and more persons would enter into it until the competition should become sharp enough to reduce the price of lending money to the labor cost, which statistics show to be less than three-fourths of one per cent. In that case the thousands of people who are now deterred from going into business by the ruinously high rates which they must pay for capital with which to start and carry on business will find their difficulties removed. If they have property which they do not desire to convert into money by sale, a bank will take it as collateral for a loan of a certain proportion of its market value at less than one per cent. discount. If they have no property, but are industrious, honest, and capable, they will generally be able to get their individual notes endorsed by a sufficient number of known and solvent parties; and on such business paper they will be able toget a loan at a bank on similar favorable terms. Thus interest will fall at a blow. The banks will really not be lending capital at all, but will be doing business on the capital of their customers, the business consisting in an exchange of the known and widely available credits of the banks for the unknown and unavailable, but equally good, credits of the customers, and a charge therefor of less than one per cent. not as interest for the use of capital, but as pay for the labor of running the banks. This facility of acquiring capital will give an unheard-of impetus to business, and consequently create an unprecedented demand for labor,— a demand which will always be in excess of the supply, directly the contrary of the present condition of the labor market. Then will be seen an exemplification of the words of Richard Cobden that, when two laborers are after one employer, wages fall, but, when two employers are after one laborer, wages rise. Labor will then be in a position to dictate its wages, and will thus secure its natural wage, its entire product. Thus the same blow that strikes interest down will send wages up. But this is not all. Down will go profits also. For merchants, instead of buying at high prices on credit, will borrow money of the banks at less than one per cent., buy at low prices for cash, and correspondingly reduce the prices of their goods to their customers. And with the rest will go house-rent. For no one who can borrow capital at one per cent. with which to build a house of his own will consent to pay rent to a landlord at a higher rate than that. Such is the vast claim made by Proudhon and Warren as to the results of the simple abolition of the money monopoly.

PERSONAL USE THE ONLY EQUITABLE TITLE TO LAND.

Second in importance comes the land monopoly, the evil effects of which are seen principally in exclusively agricultural countries, like Ireland. This monopoly consists in the enforcement by government of land titles which do not rest upon personal occupancy and cultivation. It was obvious to Warren and Proudhon that, as soon as individuals should no longer be protected by their fellows in anything but personal occupancy and cultivation of land, ground-rent would disappear, and so usury have one less leg to stand on. Their followers of today are disposed to modify this claim to the extent of admitting that the very small fraction of ground-rent which rests, not on monopoly, but on superiority of soil or site, will continue to exist for a time and perhaps forever, though tending constantly to a minimum under conditions of freedom. But the inequality of soils which gives rise to the economic rent of land, like the inequality of human skill which gives rise to the economic rent of ability, is not a cause for serious alarm even to the most thorough opponent of usury, as its nature is not that of a germ from which other and graver inequalities may spring, but rather that of a decaying branch which may finally wither and fall.

FREE TRADE IN MONEY MUST PRECEDE FREE TRADE IN GOODS.

Third, the tariff monopoly, which consists in fostering production at high prices and unfavorable conditions by visiting with the penalty of taxation those who patronize production at low prices and under favorable conditions. The evil to which this monopoly gives rise might more properly be called misusury than usury, because it compels labor to pay, not exactly for the use of capital, but rather for the misuse of capital. The abolition of this monopoly would result in a great reduction in the prices of all articles taxed, and this saving to the laborers who consume these

DIVISION OF ACCESSIONS
JUN 21 1943
RECEIVED

articles would be another step toward securing to the laborer his natural wage, his entire product. Proudhon admitted, however, that to abolish this monopoly before abolishing the money monopoly would be a cruel and disastrous policy, first, because the evil of scarcity of money, created by the money monopoly, would be intensified by the flow of money out of the country which would be involved in an excess of imports over exports, and, second, because that fraction of the laborers of the country which is now employed in the protected industries would be turned adrift to face starvation without the benefit of the insatiable demand for labor which a competitive money system would create. Free trade in money at home, making money and work abundant, was insisted upon by Proudhon as a prior condition of free trade in goods with foreign countries.

OPPRESSIVE MONOPOLIES CREATED BY PATENT LAWS.

Fourth, the patent monopoly, which consists in protecting inventors and authors against competition for a period long enough to enable them to extort from the people a reward enormously in excess of the labor measure of their services,—in other words, in giving certain people a right of property for a term of years in laws and facts of nature, and the power to exact tribute from others for the use of this natural wealth, which should be open to all. The abolition of this monopoly would fill its beneficiaries with a wholesome fear of competition which would cause them to be satisfied with pay for their services equal to that which other laborers get for theirs, and to secure it by placing their products and works on the market at the outset at prices so low that their lines of business would be no more tempting to competitors than any other lines

FREEDOM OF THE INDIVIDUAL IS FUNDAMENTAL PRINCIPLE OF ANARCHISM.

The development of the economic program which consists in the destruction of these monopolies and the substitution for them of the freest competition led its authors to a perception of the fact that all their thought rested upon a very fundamental principle, the freedom of the individual, his right of sovereignty over himself, his products, and his affairs, and of rebellion against the dictation of external authority. Just as the idea of taking capital away from individuals and giving it to the government started Marx in a path which ends in making the government everything and the individual nothing, so the idea of taking capital away from government-protected monopolies and putting it within easy reach of all individuals started Warren and Proudhon in a path which ends in making the individual everything and the government nothing. If the individual has a right to govern himself, all external government is tyranny. Hence the necessity of abolishing the State. This was the logical conclusion to which Warren and Proudhon were forced, and it became the fundamental article of their political philosophy. It is the doctrine which Proudhon named An-archism, a word derived from the Greek, and meaning, not necessarily absence of order, as is generally supposed, but absence of rule. The Anarchists are simply unterrified Jeffersonian Democrats. They believe that "the best government is that which governs least," and that which governs least is no government at all. Even the simple police function of protecting person and property they deny to governments supported by compulsory taxation. Protection they look upon as a thing to be secured, as long as it is necessary, by voluntary association and cooperation for self-defence, or as a commodity to be purchased, like any other commodity, of those who offer the best article at the lowest price. In their view it is in itself an invasion of the individual to compel him to pay for or suffer a protection against invasion that he has not asked for and does not desire. And they further claim that protection will become a drug in the market, after poverty and consequently crime have disappeared through the realization of their economic program. Compulsory taxation is to them the life-principle of all the monopolies, and passive, but organized, resistance to the tax collector they contemplate, when the proper time comes, as one of the most effective methods of accomplishing their purposes. . . .

Upholding the right of every individual to be or select his own priest, they likewise uphold his right to be or select his own doctor. No monopoly in theology, no monopoly in medicine. Competition everywhere and always; spiritual advice and medical advice alike to stand or fall on their own merits. And not only in medicine, but in hygiene, must this principle of liberty be followed. The individual may decide for himself not only what to do to get well, but what to do to keep well. No external power must dictate to him what he must and must not eat, drink, wear, or do.

Nor does the Anarchistic scheme furnish any code of morals to be imposed upon the individual. "Mind your own business" is its only moral law. Interference with another's business is a crime and the only crime, and as such may properly be resisted. In accordance with this view the Anarchists look upon attempts to arbitrarily suppress vice as in themselves crimes. They believe liberty and the resultant social well-being to be a sure cure for all the vices. But they recognize the right of the drunkard, the gambler, the rake, and the harlot to live their lives until they shall freely choose to abandon them.

RIGHTS AND RESPONSIBILITIES OF PARENTS.

In the matter of the maintenance and rearing of children the Anarchists would neither institute the communistic nursery which the State Socialists favor or keep the communistic school system which now prevails. The nurse and the teacher, like the doctor and the preacher, must be selected voluntarily, and their services must be paid for by those who patronize them. Parental rights must not be taken away, and parental responsibilities must not be foisted upon others.

Even in so delicate a matter as that of the relations of the sexes the Anarchists do not shrink from the application of their principle. They acknowledge and defend the right of any man and woman, or any men and women, to love each other for as long or as short a time as they can, will, or may. To them legal marriage and legal divorce are equal absurdities. They look forward to a time when every individual, whether man or woman, shall be self-supporting, and when each shall have an independent home of his or her own, whether it be a separate house or rooms in a house with others; when the love relations between these independent individuals shall be as varied as individual inclinations and attractions; and when the children born of these relations shall belong exclusively to the mothers until old enough to belong to themselves.

Dr. H. H. Schaberg, of Kalmazoo, Mich., criticising the Michigan Supreme Court for deciding against compulsory vaccination, said: "Persons fortified against smallpox by vaccination have the right to demand that they shall not be exposed to contagion by the presence of those not so fortified." Whew!

We still want names and addresses of progressive people to whom to send copies of Lucifer. If you can send stamps with the names they will be appreciated; but please send the names, anyway.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

888.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Government Against the People.

That the word "government" as used by the daily press means something wholly different from, or distinct from, the people themselves is shown by such editorials as the following, taken from a recent issue of the Chicago "Chronicle."

"Several Anarchistic publications have been excluded from the mails and their owners arrested on charges which, if proved, will result in the imposition of fines or imprisonment, or both.

"In a local case it is noticeable that while the authorities have proceeded against an Anarchistic newspaper because it is Anarchistic, the charge against the publisher is the circulation of obscene matter, which is clearly interdicted.

"The necessity for any subterfuge in this matter is to be regretted, and the fact suggests the propriety of an amendment to the postal laws covering the cases of seditious publications of every description. Such an enactment would have to be very carefully drawn, or it would lead to abuse, but it is clearly within the right of the government to decline to become an agency for the distribution of publications the object of which is the destruction of government.

"Under the laws as they now stand many things printed and others regarded as inimical to good morals are forbidden mails A newspaper which advocates assassination, rebellion or violence of any description certainly is no more entitled to take advantage of the liberal postal laws of the country than would be a publication devoted to lewd pictures and stories, to the promotion of counterfeiting or to the advertising of a lottery.

"Anarchy as a philosophy can be urged in print without inciting the reckless and the ill-balanced to murder. Such publications as undertake to promote assassination and violence should, first of all, be excluded from the mails. No legitimate interest will be endangered by the process."

If the government and the people were one there would be no sense in saying, "It is clearly within the right of government to decline to become an agency for the distribution of publications the object of which is the destruction of government."

If the government and the people are one then "the destruction of government" would mean nothing less than the destruction of the people also.

The plain inference, if this language means anything, is that government is a thing apart from the people, that it has interests of its own to be looked after, and as government is nothing without officials to execute its behests it means, in plainer language, a class, and the interests of that class; a ruling class separate from the masses of the people.

That this is the true interpretation of such articles as that from which we quote, was well shown by a correspondent of the "Chronicle" whose rebuke of the editor's advocacy of more censorship laws, was printed in our last week's issue, under the head, "A Democratic View of Postal Censorship." The government, that is, the officials who administer government, can use the mails as they choose, but the common people are held responsible and punished under the arbitrary and partialistic rulings of the same officials,—as has been shown by instances without number.

That the government officials constitute a class to themselves is well illustrated in the army and navy. In these organizations the officials receive large pay and many perquisites, as compared with the pay received by the common soldier and sailor, and are seldom punished for brutal treatment of their men; and when one of these officers dies, or is killed, expensive funeral honors are paid to his memory and his widow and orphans receive pensions many times larger than those paid to the widows and orphans of the common soldiers who take the place of danger in battle and on march, and who bear all the hard labors of the campaigns.

The same thing is shown in civic life, or in what is called national, state and municipal government. Here, as in the army and navy, the officials get high salaries and many perquisites for little labor or no labor at all, and when they die or get killed, by accident or assassination, great honors are paid to their memory and their widows and orphans are bountifully cared for at public expense, whereas, let a common laborer be killed—by the carelessness or greed of employers, as in mines, factories, on railway trains, etc., or killed by hired murderers (assassins) as in the case of the inoffensive miners at Lattimer, Pa., no honors are paid to their memory and their widows and orphans are left to starve.

In many other ways it can easily be shown that government is a thing apart from the masses of the people, and that the boast of Americans that theirs is a government of the people, by the people and for the people is a monstrous falsehood, mere political buncombe used by the privileged classes to hypnotize the stupid masses into submission. M. H.

Chicago to Bloomington.

At 11:45 A. M. of Wednesday Oct. 16, Lucifer's editor bounded the south-bound "Chicago & Alton Limited" and sped away from the dust and noise of the great western "Babylon" called Chicago, and for the first time in eighteen months enjoyed the luxury of the sight of open fields, meadows and wooded hills. Fall rains had given the fields of late-sown grain, also the lawns, meadows and pasture lands, a robe of dark luxuriant green, while the groves were clad in their variegated suit of green and gold, of orange and crimson, that makes Autumn the most magnificent season of all the year for display of coloring.

October is Autumn's own month. September is in part a summer month, while November is divided usually with winter, but October is shared with no other season, and is, in more senses than one, the very crowning glory of the solar year, in the north temperate zone.

The main line of the "C. & A." for many miles out from Chicago lies along the famous "Drainage Canal" that unites Lake Michigan with the great Mississippi system, and with the Gulf of Mexico. Passing through Joliet, we catch a glimpse of the gloomy stone walls of the Illinois penitentiary, and see the smoke issuing from innumerable factories. Then, in a southwesterly direction our train,—the very finest I ever rode upon—speeds away through an agricultural country of rare beauty and fertility, and cultivated by an apparently industrious and prosperous farming population. While other sections of the "great west" have been parched by drouth, Illinois seems to have suffered but little for lack of rain.

Arriving without incident worthy of note, at Bloomington, I find myself most agreeably domiciled in the very pleasant and commodious suburban home of the Freemans.—name most appropriate for Lucifer's old-time friends, at which home I hope to gain renewal of strength, health and flesh, for a winter campaign

of effective work with hand and pen, with tongue and brain.

Until further notice my address will be Bloomington, Ills., care Col. James Freeman. Meantime letters intended for the business department should be directed, as usual, to Lucifer, 500 Fulton St., Chicago. M. HARMAN.

High Treason!

Congress will have to hurry up with its anti-treason legislation by which we are to "prevent personal criticism of the chief executive."

"The most damnable outrage which has ever been perpetrated by any citizen of the United States was committed by the president——"

O, where is the rope and the mob to fittingly punish the traitor who penned and printed those words! And what was the grievous wrong perpetrated by the president? It was "When he invited a nigger to dine with him at the white house"! So says the Memphis "Scimitar." The "nigger" was Booker T. Washington. Theodore Roosevelt, the man, was on friendly terms with Mr. Washington, and Roosevelt, the president, continues the friendship regardless of the wishes of the negro-phobists. The Memphis "Commercial-Appeal" joins in the treasonable outcry thus:

"It is now incumbent on those white Democrats of the south who had received appointments at the hands of President Roosevelt to resign their offices. They cannot afford to remain the recipients of any favor at his hands, certainly there is no honor attached to his benevolence or bestowals."

Will these papers be suppressed? L. H.

What They Say.

The extra copies of Lucifer No. 886, containing "Archism vs. Anarchism," "The Social Side of Anarchism," "Freedom in Love," etc., are going rapidly. In ordering fifty copies, J. L. Buxton, Milford, Mass., says:

"The last Lucifer analyzes and explains Anarchy so thoroughly that I want to give some of the Milford people a few papers to show where I stand as a man and a radical."

* * *

From Ithaca, N. Y., comes $5 with an order for copies of 884, 885, and 886. "I want to thank you from away down in my heart," says this friend, "for the stand you now take." In a postscript he adds: "I have ordered 'Freethought Magazine' sent to you for my unexpired term of subscription."

* * *

In sending the money for fifty copies of No. 886, to be mailed to addresses furnished by himself, a Kansas City subscriber says:

"On reading in your paper that H. L. Green, of the 'Freethought Magazine,' had declined longer exchanging with Lucifer, I was reminded of the shameful attack made by this man on Samuel P. Putnam after the Freethought leader's death several years ago. When Mr. Green published this slanderous editorial I withdrew what little support I had been able to give his paper and have given it to more worthy publications. I think every friend of liberty should do his best to extend the circulation of Lucifer, whose editor is one of the most thoroughly emancipated men in America."

While we appreciate all efforts of our friends to extend our circulation, we would not advise them to discontinue taking the "Freethought Magazine," as several have written that they have done because of its refusal to exchange with Lucifer. Its editor has a right to discontinue that neighborly courtesy for any reason or for no reason. We do not feel injured, as the loss is his quite as much as ours. Indeed, his is the only loss, as we are to have the pleasure and benefit of the possession of copies of his Magazine anyway. Nor would we, if we could, interfere with its circulation. In its limited field—that of Anarchism, self-government, in the realm of religion—it is doing effective work. In denying the right of church and state to control free thought and free expression of religious views, the ground is prepared for sowing the seed of free thought and free expression on all other questions. Mr. Green's desire that thought shall be free only so far as he himself has gone cannot limit the good effect of his work. Many will stop at his "halfway house," but many more will go on. They will dispense with church and state not only on Sundays and at the cradle and the grave, but on every day of the week and in every relation of life.

So again I say, More power to Mr. Green in his chosen field! "The Freethought Magazine" is an excellent text-book for the primary class in Anarchism. If you have a friend who is beginning to awaken to the uselessness of church control, send him the "Freethought Magazine." It may be the necessary entering wedge. Price fifteen cents a copy. Address H. L. Green, 213 Indiana street, Chicago. L. H.

"Strike While the Iron Is Hot."

Now is the time when every friend of free speech and a free press finds the soil prepared for the sowing of the seed of a larger liberty. Recent issues of Lucifer have been mainly devoted to a consideration of the present crisis, and we have had many calls for extra copies. To facilitate ordering the following leading articles are named. Please order by number:

887. Free Unions and Parental Responsibility (editorial); Individualistic Anarchism Opposed to Force; A Democratic View of Postal Censorship; The Mother Not a Parent. Also accounts of arrests in Home, Washington, and in California.

886. Archism vs. Anarchism; The Social Side of Anarchism, (editorials); Freedom in Love, by Karl Heinzen; Who Are Anarchists? by Eugene V. Debs, and Women and Modesty, by Dorothy Dix.

885. Sentenced to Die; The Ultimate of Anarchy (editorials); Two Epochs in Man's Progress, by P J. Proudhon, and From My Point of View, by Lillian Harman.

884. We have had so many calls for 884 that the supply is almost exhausted.

883. The Lesson of the Hour (editorial); Anarchism and the Trusts (a selection from the speech of Benj. R. Tucker before the Conference on Trusts, held in Central Music Hall, Chicago, '99), and Jane Addams (of Hull House) on the Anarchists.

Price two cents each, twenty cents a dozen, seventy-five cents for fifty copies.

This issue (888) ought to be very valuable for distribution because of Benj. R. Tucker's masterly exposition of Anarchism. Please let us have your orders as early as possible.

R. Heber Newton Endorses the Ideal of Anarchism.

In All Souls' Protestant Episcopal Church, New York, the Rev. R. Heber Newton last Sunday startled his hearers by his endorsement of philosophical Anarchism. He took for his text St. Matthew v., 17: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." The following paragraphs are taken from the newspaper reports of his sermon:

"Perhaps the most remarkable religious leader at the present time is the Russian Tolstoi, who is an individualist Anarchist. He does not believe in the law, not because he would have chaos, but he would have men govern themselves, in the broadest sense of the word.

"Anarchism is in reality the ideal of political and social science, and also the ideal of religion. It is the ideal to which Jesus Christ looked forward. Christ founded no church, established no State, gave practically no laws, organized no government and set up no external authority; but he did seek to write on the hearts of men God's law and make them self-legislating.

"The most appalling fact of life is the multiplication of paupers, tramps, vagabonds—diseased, insane and criminal—who become the parents of future generations. Anarchism is a revolt from an oppressive and unjust social order which generates poverty and disease. Vice and crime turn dreamy youths into assassins, who, after the deed is done, say 'I have done my duty.' On the other hand, there is a revolutionary Anarchism

which seeks to establish a social and political terrorism as a means of frightening society into a state of concession and paralyze law in order that lawlessness may in fact reign. In our country there is no justification for terrorism. It is an outrage against society, a crime against humanity and a barrier to future progress.

"The problem of revolutionary Anarchism is a problem not for statesmen alone. We must deepen our abhorrence of lawlessness. We must cherish a deeper reverence for the law. We must learn to hold all life, even in its humblest forms, sacred. We must seek and embody whatever truth there is in philosophical Anarchism. We must individually seek to realize the ideal, and become each of us self-governing beings, enshrining the moral law so as to need no restraint of external legislation.

Is the Death of Love a Necessity?

BY CARRIE A.

In a somewhat elaborate and beautifully expressed article in Lucifer, No. 883, Voltairine de Cleyre assumes that the death of love is a necessity, and her reason is that the place it occupies in the mental repository is needed for the exercise of other budding faculties. There isn't room, she thinks, in the magnificent edifice of the human mind for both love and intelligence to have full swing without colliding and bringing about disastrous results. If we love, she says, we cannot think, and if we think great thoughts, it will preclude our loving.

This assumption is based on the fast-dying belief that man's mind is greatly circumscribed and generally inefficient. It is well for the world, however, that all are not of this opinion, and that thousands of advancing souls are now learning that the capabilities of the mind are not limited, but are as vast as the Infinite after whose image and likeness it is fashioned.

Love, in its various phases, and intelligence, ever unfolding, constitute the mind of man, and to dispense with either element is to leave the mental machinery greatly in need of repair. Love is to the intellect what spirit is to the body—its life and vitalizing power. More than that, it is its spiritualizing element. Therefore it is an unwise teaching that would relegate love—and that, too, in its most complete and vital expression—back to the first few and infantile years of experience. That would make love fit simply to sit in the lap of ignorant and frivolous youth, when in reality it yields its highest and best only to the matured intelligence and highly evolved soul.

Youth, whose shoulders are too narrow to carry any other great responsibility, cannot, surely, bear worthily the whole of love. If we think so, we have not yet learned love's name. Oh! that is the difficulty. Man, failing to find himself, how can he know love's deeper significance?

Miss de Cleyre speaks of "spoony" love, and insane love, (passionate love). As for the former, to speak plainly, it is simply milk for calves, and becoming only to the calf stage of one's experience. But the latter—passionate love—is drawn from the depths of the soul, and would be perfectly sane and beautiful if only it were born into a sane mind.

But love coming, will he go? That depends on whether he meets with thoroughly congenial friends. Miss de Cleyre says he always goes, that love *must die*. A very sweeping assertion, this, to be accounted for only on the ground that reformers sometimes fall into pessimistic moods and for the time being fail to see other than the evils they would remedy. A cloud overshadows one mind and it believes the whole creation is wrapt in darkness. Love need not necessarily die, as I presume a long array of witnesses would be willing to testify. Many men and women have loved through long years, their love growing the stronger, the sweeter, and the holier because of its prolonged existence. Who can believe that love ever died in the case of Robert Browning and his wife Elizabeth Barrett? and can one for a moment believe that love touching the hearts and quickening the minds of these two grand souls made them less efficient in their chosen calling?

There is something beautiful in contemplating the united lives of such a man and woman; one's mind is pervaded with a subtile sense of appropriateness and fitness of things that one does not feel when contemplating a segregated life, an "alone" life. And why is this so? It is because two truly united lives stand for the ideal life, and whether we deny it, or believe in it, the ideal is always beautiful and ever appeals to us as the desirable.

I have written the foregoing comments in the desire not only to defend love, to hold it as a fit possession for all, but to place it upon a more ideal basis than one that would conceive of it as "spoony," or as the "soaking of one individuality in another." Such is not ideal love. The ideal savors of strength, not of weakness.

The Gentle Methods of the Government-Protected Capitalist.

In the Colorado Springs "Gazette," October 9, 1901, we find the following Victor news note:

"Victor, Oct. 8. The Woods Investment Company today issued an order to the superintendents of its various properties instructing them to discharge any employe who resides in Cripple Creek after Oct. 15. The order was made by Frank M. Woods, secretary and manager of the company's property. He stated that it would be carried out to the letter. In an interview tonight Mr. Woods said: 'It is needless for me to tell you that the Woods Investment Company has always been very fair with Cripple Creek; that we have never discriminated against that city, and that we are the heaviest tax payers in Teller County. We made this order in retaliation for the action of the Cripple Creek city council in refusing to grant the Pike's Peak Company a franchise. This company is a home institution that has spent nearly one million dollars in building a power plant in the county. We asked Cripple Creek for a franchise. The council would not grant this favor, but gave the right to a foreign company. This order is not made for the benefit of Victor, but is directed wholly against Cripple Creek. The employes of the Woods Investment Company may reside in any town or city in the camp except Cripple Creek. There is nothing clannish in our action; we are here now as we have been in the past to build up the county and district. Our fairness to Cripple Creek was shown but recently when the Woods Investment Company agreed that the Short Line should be completed to Cripple Creek before it was to Victor. We know that we shall be condemned in some quarters for this action, but think that all fair-minded people will see the force of the argument.' The order affects about two hundred men, most of whom are employed at the Doctor, Jack-Pot, Wild Horse, and Gold Coin Mines and Economic Mill."

Mr. Woods neglected to state that all the money the Woods Investment Company has invested in this county is gold taken out of the earth by the miners of the district; the same is true of the taxes he speaks of He also fails to state that the Woods Investment Company is practically the owner of the town sites of the district with the exception of Cripple Creek, and therefore the Woods Investment Company graciously permits its slaves to live on the earth anywhere outside the city of Cripple Creek, thereby paying rent to the Woods Investment Company for the privilege of living on the earth.

Victor, Colorado. H. HANSEN.

VARIOUS VOICES.

M. A. Buswell, Whittier, Calif.:—I have been quite an admirer of Lucifer and the fearless stand its editor and his daughter have taken for woman's emancipation from sexual bondage. I notice in the papers the attempt of the police to connect Brother Isaak and his associates with the attempted assassination of President McKinley. I don't believe Brother Isaak, or his coworkers of "Free Society," knew anything about the crime, or had anything to do with it, but the police and detectives have to make a reputation some way, and some one has to be a victim. Of course there will be a great outcry against anarchy but it will only make anarchy stronger. These poor deluded people, such as the man who attempted to assassinate McKinley, realize that something is wrong and strike blindly at what they conceive to be the cause. So long as woman is held in sex-

ual bondage such characters as these will be born, as a matter of course. There is talk of excluding the foreign anarchists from this country. Can the government stop assassins and criminals generally from being born here?

When woman is free to bear children only when she desires them, and free to choose the father of her child whether he have a license from the government or not, then we may reasonably expect an end of assassinations, an end of lynching, an end of wars and of murders generally.

Later I hope to order the Autobiography of the editor.

W. Fretz, Trenton, N. J.:—I am somewhat in arrears but you kindly continued sending the paper, for which I am glad. I herewith enclose a dollar. I was pleased with what you said in No. 883 in regard to the murdered president; it was equitable and just. Such crimes tend to centralize government and make it still stronger, while it weakens the cause of Anarchy and brings disgrace and reproach upon it. I say this because Czolgosz claims to be an Anarchist. No paper can countenance assassination if it wants to hold the respect of well-meaning people. Even a president has a right to life, liberty and the pursuit of happiness.

H. Hanson, Colo.:—I suppose all the Anarchists will be driven out of the country now, because one of them killed President McKinley. Would it not be a good plan to drive all the Republicans out, too, because it was a Republican that killed Garfield? While we are at it we might just as well drive the Democrats out, also, because it was a Democrat that killed Abraham Lincoln, and while we are at the driving out business why not drive the whole Catholic church out, because all three of these president slayers perchance happened to be Catholics. Enclosed find sixty-five cents for subscription to Lucifer, a stray copy having come my way—also to pay for a few pamphlets.

L. M. H., Colo.:—When Czolgosz said he was an Anarchist of course that was enough to set the whole world in a furor. If he had really been one he would not have mentioned Emma Goldman so quickly to get her into trouble. Nothing that any one can say—the inconsistency of Anarchists having "leaders," "high priestesses," of organizations, plots and conspiracies, of "commands to kill which must be obeyed at the price of death," when they do not believe in the authority of any person over another and rely thoroughly on the responsibility of each for his own deeds and for no one's else—nothing will stop the clamor, the persecution, the misrepresentation, the frenzy of the public hounded on by pulpit, press, and the teachers, until there are more innocent martyrs

---

J. D. Wilhite, Vallejo, Calif.:—Enclosed find $1.25 to apply on subscription and pamphlets. In looking over back numbers of Lucifer I discover some references to the quack game of skinning the ignorant through the "Lost Manhood" fake. It seems to me that it would be in line with Lucifer's policy of throwing light on sexual subjects, to give some advice in its columns from some of its scientific friends, that would point out the proper course for those to pursue whose physical condition makes them ready victims of those scoundrels. It may be and doubtless is just that vice should be punished with loss of health, but when the victim sees the error of his way it is needless cruelty to leave him, in his search for saving knowledge and help, a prey to those merciless robbers. I sincerely hope the present wave of fanaticism excited by the capitalist press will leave Lucifer unharmed.

James B. Elliott, Phil., Pa.:—Permit me to congratulate Lucifer upon coming of age. I have been a subscriber some ten years or more. I should have liked to seen how the bright star of the morning looked when he was born. A reproduction of the modest little sheet in childhood dress would be a very interesting souvenier for the old time subscriber; but all these little things cost.

I am still hard at work in preparing a suitable programme for the Centennial Anniversary of Paine's Return to America and hope as many of Lucifer's subscribers as are in favor of having the Original Edition of Common Sense placed in Independence Hall, and those desiring to help in the good cause the Paine Memorial Association is engaged in, will send ten cents and receive the portrait of Thomas Paine now hanging in Independence Hall, and full particulars of the objects of the Association to, Jas. B. Elliott, Secretary, 3515 Wallace St., Phila., Pa.

"COMING OF AGE," a brief sketch of the twenty-one years of the life of our paper, together with other interesting matter, is contained in our Anniversary double number. Price, five cents.

In ordering Lucifer sent "by return mail," please inclose stamps for postage; one cent for from one to five copies.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

ASTROLOGY!

REDUCED TO ONE DOLLAR A YEAR

Subscription Price in the United States, Canada, Mexico and Cuba	**$1.00**
Foreign Countries	**1.50**
Sample Copies	**.10**

NONE FREE.

SPECIAL OFFER.

For Two Dollars you can have the Sphinx Magazine one year, and a year's forecast written by Mrs. Thompson. The work will be the same that she charges Three Dollars for. This offer is made to introduce the "Sphinx" to new readers. Address

PYRAMID PUBLISHING CO.,
336 Boylston St., Boston, Mass.

A Beautiful Head of Hair. For 25 cents we will send our formula for a preparation for restoring gray or faded hair to its natural color; positively promotes its growth stops and prevents its falling out. It is not a dye, but restores the natural color and growth by supplying its proper nourishment. Prepared from herbs that can be procured in any town. Address BOTANICAL COMPANY, Back Bay, Boston, Mass.

SEND the date of your birth and 10 cents and we will tell you your prospects in business and social life for one year. GOLD SEAL SUPPLY COMPANY, 181 Dartmouth Street, Boston, Mass.

"Our Home Rights" Fifty cents a year. 14 Boylston St., Boston, Mass. Advocates reform in social, political and religious life. Send for sample copy, and you will become a subscriber. From the First of January "Our Home Rights" will be enlarged, and the subscription price will be $1.00 a year.

Dr. Pfeiffer, the editor, has fasted in the interest of science for 31 days and 31 days, and is an expert in the laws of true living. He gives advice by letters. First letter $5.00, subsequent letters $3.00.

RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 75c; paper 15c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for $2.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 3c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commended, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

CITYLESS AND COUNTRYLESS WORLD. Henry Olerich. The author of this epoch-making book tells in a very charming way the story of the evolution of human society on the planet Mars, and in so doing outlines a practicable way out of the slaveries now endured by earth's inhabitants. Handsomely bound in red silk, with gold lettering on back and sides; 447 pages. Price, $1.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 3c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

DARWINS, THE. (A novel.) Elmina D. Slenker. 50c.

DAWN—THOUGHT ON THE RECONCILIATION. J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, $1.25, $1.00 and 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 25c.

DIANA. A psycho-physiological essay on the sexual relations; for married men and women. 25c.

DIGGING FOR BED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

DYNAMIC THEORY OF LIFE AND MIND. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 400 illustrations, 87 chapters, 1,067 pages and a 3-column index of 11 pages. Cloth, $2.75.

EAST TENNESSEE SKETCHES. A and Cecile Chavannes. 25c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

EIGHT-HOUR MOVEMENT. John P. Altgeld, ex-Governor of Illinois. 5c.

EVOLUTION AND REVOLUTION. Elisee Reclus. 5c.

EVOLUTION OF MODESTY. J. M. Crane. 5c.

FALSE CLAIMS OF THE CHURCH. John E. Remsburg. Analyzing and confuting the claims made by churchmen that the Christian church has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.

FREE LOVE; or, A Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love. Austin Kent. Reduced to 15c.

FREE PRESS. Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Clemens and David Overmyer. 20c.

GOD AND THE STATE. Bakounine. 5c.

GOVERNMENT ANALYZED. A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Deity Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 519 pages; cloth. Price reduced from $1.50 to $1.

HELEN HARLOW'S VOW. Lois Waisbooker. 25c.

HILDA'S HOME. Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 426 pages. Cloth, $1; paper, 50c.

HUMAN RIGHTS. J. Madison Hook. 5c.

IMPORTANCE OF HONEST MONEY. A simple, scientific, invariable standard of price. James Adleman. 330 pages. Paper, 50c.

IN BRIGHTER CLIMES; or, Life in Socioland. Albert Chavannes. 25c.

IN HELL AND THE WAY OUT. A plan of Social Democracy outlined. Henry E. Allen. 10c.

JOHN'S WAY. A domestic radical story. Elmina D. Slenker. 25c.

KAREZZA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. $1.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 31, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 50c; paper, 25c.

LIBERTY. Political, Religious, Social, and Moral. A. F. Tindall. 5c.

LITTLE LESSONS FOR LITTLE FOLKS. Elmina D. Slenker. Boards, 40c.

LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.

MAGNETATION, and Its Relation to Health and Character. Albert Chavannes. 25c.

MARRIAGE AND MORALITY. Lillian Harman. 5c.

MARTYRDOM OF MAN. Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, $1.

MEN, WOMEN, AND GODS. Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, $1; paper, 50c.

MARRIAGE. An address by Dr. Juliet H. Severance. 5c.

MISSING LINK IN MODERN SPIRITUALISM, THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 471 pages. Cloth. Reduced to $1.

MORIBUND SOCIETY AND ANARCHY. Jean Grave. Cloth, 50c; paper, 25c.

MOTHERHOOD IN FREEDOM. M. Harman. 5c.

MUTUAL BANKING. A simple plan to abolish interest on money. William B. Greene. 10c.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES. E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dawson. 20c.

RELIGION AND RATIONALISM. The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

RIGHTS OF WOMEN AND THE SEXUAL RELATIONS. Karl Heinzen. A new edition, together with the startling letters of "Louise Mayen" on Men and Women, and a report of the Convention of German Women at Frauenstadt. A book of 336 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, $1.

RUBAIYAT (Quatrains) OF OMAR KHAYYAM. Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 10c.

RULED BY THE TOMB. A discussion of free thought and free love. Orford Northcote. 10c.

SONGS OF THE UNBLIND CUPID. J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 50c.

TALKS ON NATURE. Important information for both sexes. Dr. J. H. Greer. 192 pages. Reduced from 50 to 25c.

THE BAR SINISTER AND LICIT LOVE, including the first biennial proceedings of the Legitimation League, and a full account of the Lanchester case, with full-page half-tone pictures of Edith Lanchester, and Lillian Harman. Handsomely bound in green and gold covers. 207 pages. 25c.

THE BRITISH BARBARIANS. Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 231 pages. $1.

THE WOMAN WHO DID. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. $1.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old ascetism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediaeval superstitions have they begun to perceive that the unclean and impure things are celibacy and ascetism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 32 large pages; twelve copies, 50c. Single copy, 5c.

THE COMING WOMAN. Lillie D. White. 5c.

THE EVOLUTION OF MODESTY. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.

THE REVIVAL OF PURITANISM. E. C. Walker. 10c.

THE WORM TURNS. Revolutionary Poems. Voltairine de Cleyre. 15c.

THE CHICAGO MARTYRS. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.

THE SANCTITY OF MARRIAGE. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.

THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

TRAVELS IN FAITH. By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 25c.

VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.

VITAL FORCE. Magnetic Exchange and Magnetation. Albert Chavannes. 25c.

WHY THE UNDERTONE? An open letter to Judge Gary. Sarah E. Ames. 10c.

WHAT IS PROPERTY? An Inquiry into the Principle of Right and of Government. P. J. Proudhon. Translated by B. R. Tucker. 500 pages. Cloth. (Slightly shelf-worn.) Reduced to $1.

WHEN IS FREEDOM FREE OR EQUALITY EQUAL in the Social Evil or in Marriage? Orr W. Lee. 10c.

WHEN LOVE IS LIBERTY AND NATURE LAW. John Badcock, Jr. 15c.

WOMAN, CHURCH, AND STATE. Matilda Joslyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, $1.50; paper, 75c.

WHAT THE YOUNG NEED TO KNOW: a Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. 10c.

WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1890. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

WOMAN IN THE PAST, PRESENT AND FUTURE. Woman was the first human being that tasted bondage. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 8vo, 172 pages. 25c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.